

*John* The WAY into  
**Sabbath of Rest**

Or the Souls Progress in the Work of  
**REGENERATION**

Being a Brief Experimental Discourse of the

**New - Birth.**

IN WHICH

Many of the Serpents Wiles are detected: The  
Mysteries of the Cross unveiled: The Death of the  
Old Man, the Life of the New Man, the Angeli-  
cal Dispensation, with the Entrance into the Di-  
vine; clearly laid open and discovered.

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By *Mr. Thomas Bromley.*

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*Except a Man be born again, he cannot see the Kingdom of  
God. John 3. 3.*

*Whoever doth not bear his Cross and come after me, cannot be  
my Disciple, Luke 14. 27.*

*Be thou faithful unto Death, and I will give thee a Crown of  
Life, Rev. 2. 10.*

*Est. qui uis uisus, et non uisus: et non uisus, et non uisus.*

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# THE PUBLISHER TO THE READER.

*Christian Reader,*

**T**HE following Practical and Experimental Treatise of the *New-Birth*, was Writ and Publish'd by the Author in his Youth, about Fourty Years since; and having been long out of Print, and desired by many, has put those who are entrusted with his Writings to communicate it to the Publick a second time, with some Alterations and Amendments, by the Authors own hand, to prevent any occasion of Offence or Mistake. And forasmuch as it hath pleased the Lord, not long since, to take his Servant up into that Rest, whereof so many Years ago he had given him so ravishing a *Pisgab* sight (as will in part appear from the following Sheets) it has been the desire of many of his Friends (to whom his Memory is and ever shall be most sweet and pretious) that this Discourse might be usher'd in with a short Ac-

count concerning Him, and some of his last Moments, till a fuller Relation of his Holy Life be prepared for publick View, which is a thing much desired by many, to the end, that so Saint-like and Exemplary a Life might serve for a Copy and Encouragement of the Godly, and for the Reclaiming and Converting of the Wicked and Profane in these Dregs of Time, wherein we have so great a Scarcity of such Examples, and in which true Religion and the *Fear of God* seem to have left the *Earth*. But in the mean time, till some or other undertake this Task, be pleased Reader, to accept of these short Hints, concerning the *Instrument* by whom our good God has been pleas'd to reach forth the following Truths and Directions, in the *Way and Progress to the New-Birth* (that Land of Rest and Peace) unto thee, and all those who have *Ears to hear what the Spirit saith to the Churches*.

Mr. Thomas Bromley was born at Upton upon Severne in Worcester-shire, of an Ancient and Honourable Family, according to the Worlds Account (but methinks in mentioning this, I sink below the Subject I am speaking of, for what's this to one who by his better Birth, was a Son and Heir of God, and Coheir with the King of Kings, & Lord of Lords, the Holy and ever Blessed Jesus? He was in his younger Years religiously Educated, and after he had gone through the

the Learning of the Schools, became a Member of *All-Souls Colledge* in *Oxford*, where God was pleased to reveal his Son in him, and to make great and glorious Discoveries of himself unto him, such, as it may be, should they be here related, some would scarce be able to understand or bear. And from that time forwards the *Supreme Love* having ravish'd his Heart with his All-surpassing Beauty, became a Vail to his Eyes, keeping him from beholding Vanity, or lusting after it; and he again in return of this special Divine Grace and Favour, wholly Dedicated himself to his Service from his Youth; and parting with all, and denying himself, became a faithful Follower and Disciple of his great Lord and Master, the Holy *Jesus*; and a true Minister of the Gospel, *not of the Letter, but of the Spirit, one that needed not to be ashamed, rightly dividing the Word of Truth.*

But having spoke a few words of the *Rising* of this *Bright Star*, I must next lead you to it's *Setting*, passing by it's whole Course; he therefore having thus for many Years *walked with God*, the Lord was pleased (before he took him to himself) to exercise him with a long continued Weakness, which yet did not hinder him from exercising the Functions of an Evangelical Preacher. About three Weeks before his Departure, he preach'd his last Sermon from these Words, *Acts 14. 22.* the latter part of the Verse, *That we must through much Tribulation enter into the Kingdom of God*; from whence he took  
occasion

occasion to discourse not only concerning the *Outward*, but more especially concerning the *great Inward Spiritual Sufferings and Combats of Gods People*. After this *Sermon* he grew so weak that he could not Preach, and but seldom Pray in the Family: Yet at sometimes when he felt the Power of God upon him, he would have them call'd into his Chamber, and would pray with great Fervency and Strength of Voice, as if he had been in perfect Health. During this time (for his *Setting* was of one piece with his *Rising* and *whole Course*) he gave many holy Exhortations to those that came to visit him; and would often say, *He could take delight in nothing but God, as having been dead to the World these many Years*. He declar'd to a familiar Friend of his more than once, *That except the Lord would be pleas'd to restore him to such a degree of Health, that he might Preach the Gospel, and so help to Edify the Church of God, he had rather (if he might choose for himself) die than live, for he knew whither he should go, viz. to God and Christ, and all the Blessed Angels, &c. But that he must resign*. And would often say, *That he lived in the Will of God*. He was observed to be much introverted and exercised in Mental Prayer, or Prayer of Silence; and when he heard too much talk in his Chamber, he would say, *Be silent, be silent; for Silence and Stillness is best*.

He had one Evening (being about Ten Days before

fore he died, such a mighty Power of God upon him, as many Years ago he had experienced in the Company and Communion of his special Spiritual Friends, so that having call'd some dear Friends up to his Chamber, he broke forth into singing and praising of God; to the great joy, comfort and refreshment of all that heard him; and so likewise did about four or five days before his decease. Sometime before this, he discours'd to some Friends of the Difficulty of Salvation, which was not to be secur'd but by giving our Hearts wholly up to God; without any reserve what soever. And then mentioned the great Love he had to Souls; and desire that they might not miss of Salvation; and testified his Universal Charity to all that fear'd God, of what Persuasion or Division soever.

The day before he dyed; some Friends being come some Miles to Visit him, he with great earnestness and demonstration of Truth discours'd to them of Gods of the Immortality of the Soul, the Excellency of the Holy Scriptures; and how much those who profess to believe the Christian Doctrines, are bound to live a holy Life; and so gave a short but powerful Exhortation to Holiness, as the only way to Happiness. And then said, I have Peace of Conscience, I have lived up to my Light, and loved God above all things. And at another time he said to two intimate Friends, I have Peace of Conscience; I have walk'd with God, tho I have made no Noise in the World.

The same day he died (which was on Easter Monday, April 13th. 1691.) he oft cryed, Come Lord Jesu,

us,



*Jesus, come quickly! O when! when!* And one time he said, *My Lord! my Rock! and my strong Habitation!* Which words came from him with great Power. The last words that ever he spoke were, *Watch, watch;* whereupon he fell into a sweet Slumber for an hour, and in it departed; thus truly falling asleep in him, to whom, for whom and in whom he had lived, to whom be Glory and Praise for ever and ever.

This was the End, *Reader*, of that pretious *Saint*, who from the Light and Grace of God confer'd upon him, pen'd the following *Treatise*; concerning which I shall not need to add any thing further, seeing the following *Advertisement* of the Author gives a full Account of the Design and Usefulness thereof. The *Paraphrase* in Verse upon the 13<sup>th</sup>. of the First of *Corinthians* (printed at the end of the *Treatise*) being found amongst the Authors loose Papers, was thought fit to be publish'd herewith, because it expresseth much of his Spirit and Temper.

But I must conclude after that I have inform'd the *Reader*, that the Author has left several other excellent Spiritual Discourses behind him, which if this be well received, are intended to be made Publick for the use of the Church in her present Wilderness Condition. The great and glorious God, who hath given this *Seed* to the *Sower*, make it with all Fruitfulness to spring up in the Hearts of all that are of Good-will to the Regeneration in *Christ Jesus*. Amen.

A N  
**ADVERTISEMENT**  
 FROM THE  
**AUTHOR**

To all that shall read this following Discourse.

**I** Have written this Experimental Discourse of the New-  
 Birth, not for the Wise and Rich, who think they see,  
 and enjoy enough, but for the Poor in Spirit, who enquiring  
 the way to Zion, are sensible of their Defects, and breath af-  
 ter a Supply. Let none then come with Prejudice, for that  
 will give a false Tincture to the Eye of the Mind, and pre-  
 vent the sight of Truth, by a prepossession that 'tis Error. If  
 any have attained, and enjoy as much, or more than is here  
 expressed, let them bless God for his Goodness, both to them-  
 selves and me: If not, let them not be ashamed to learn and  
 practice more than they have already; for, Teach a wise  
 Man, and he will be yet wiser, Prov. 9. 9. And 'tis  
 no diminishing of Esteem, to grow in true Knowledge, or dis-  
 paragement of Age, to gain Wisdom from those that are  
 Young; because true Wisdom is the Gift of God, who is no  
 respecter of Persons, bestowing his Gifts on whom he pleas-  
 eth. But think not, I have here chalked out a Way for eve-  
 ry one to walk in; for I have only wrote my own Experience:  
 And I know there may be great variety in Gods Work upon  
 Souls;

Souls; so that none are to be confined to one exact Path, though all are to be informed, That we must turn, and become as little Children, and be wholly dead with Christ, before we can be as the Angels in the Resurrection, delighting ourselves in the Life and Life to come: Therefore the Perfect Death should be aimed at by all, for nothing less can fit us for Glory. For, how can any Imperfection enter there, where is nothing but Perfection? or any thing of Darkness dwell with him, who is Light, and in whom there is no Darkness at all? 'Tis true, many (from mistaking that Principle, of Gods being the Root of all things) have endeavoured to reconcile Light and Darkness, Good and Evil, Flesh and Spirit, Christ and Belial, and so to Hough Tall Mortification and Self-denial out of the Church. But alas! what have the Practices and Notions of such ended in, but shame and confusion of Face? for they have sowed to the Wind, and reaped the Whirl-wind, grasped at an Imaginary Heaven, and Perfection; but have fallen like Lucifer into Hell, and palpable Darkness, having like foolish Virgins spent their Oil, and received Poison into their Lamps, and so made themselves unfit to meet and entertain the Bridegroom. Others there are, who come forth in such Outward Strictures and Severity, as they are ready to judge all that are not in their peculiar Mode and Form; and so refuse Communion with some, who have attained much further in the true Death and Resurrection (and are more acquainted with the Renewal of Gods Image, and the State of Perfection) than themselves. And there be many others, who though not owning the first sort, and much disliking the last, yet give themselves too much to Earthly Indulgences, under the notion of Christian Liberty, and so make no real Progress in the Change of their Souls. Some of which are cheated with false notions of their being in Christ; and others of them with sublime apprehensions of false Imaginary Deaths, and ways of Self-denial, which they much feed upon, instead of

of that Death and Cross, which should work their Spirits and  
 Natures out of Flesh into the true spiritual Divine Image.  
 There are another sort, who are too much offended in Reason  
 and all usual ways of enjoying, and speaking of God, de-  
 baring them as Chaff, and empty things, though they be saved  
 never so spiritually and advantageously in this world, as ap-  
 pears in them; which is a great mistake, flowing from Ignorance,  
 and the want of a clear sight, which could not so confine the  
 great and infinite Jehovah within the limits of No-forms,  
 and exclude him from appearing and working in and through  
 Forms: being it is as his own pleasure, to show himself how  
 and in what he pleaseth. | But lastly, a great part of those  
 that profess Religion, are such who rest too much upon the first  
 work of Regeneration, and too much eye their first Change, af-  
 terward running in a Circle of Duties and Performances,  
 without making that Progress and Growth toward Perfection,  
 which the frequent Exhortations and Examples of the Holy  
 Scriptures call and incite us to. | Now the work of Regene-  
 ration, renewing both the Will and Understanding, will bring  
 those who persevere in it, to a clear sight of the foremention-  
 ed Mistakes; by which they will be able to discern between  
 Light and Darkness (Chaff and Wheat) and come to own  
 the Good Seed in all; and endeavour by walking according  
 to the Royal Law of Love and Charity, to cherish it. Now  
 this Law of Love, is the Rule of Perfection, being the  
 Scope and end of a Christians Progress; a true Conformity to  
 which makes us like God, who is Love, and delights to im-  
 press his own eternal Character of Love upon his Children,  
 who are nearer to, or further from Perfection, as they have  
 more or less of this Essential Love, which is the Spirit  
 and Life of Christianity; without which, all Duties and Ob-  
 servances are but as sounding Brass, and perishing Shadows:  
 In which, all have their worth and use. From the Dictates  
 and Impulses of this Law, I have written this small Dis-  
 course, as believing it may be instrumental to undeceive  
 many,



many, who are wandering in the Labyrinths of Error, yet seek the true way: And to confirm, strengthen and direct others, who are making their way through the Cross to the Crown of Life. And truly this Subject is of great Concernment to all, because all are capable of the New-Birth; and none without it can ever be happy. To mistake this work is very dangerous, because 'tis the Passage to eternal Rest. The highest Heaven is situate in the large Plains of Eternity; yet the Way to it is very narrow. At the Entrance, the sharp Sword of Circumcision is placed. On the left hand there's a Gulf of Fire, on the right hand a deep Water; at the end there stands a Cherubin with a flaming Sword, whose Office is to cut off the Reliques of all Corruption from the Soul; so that the least Grain of Selfishness or Fl. sh, cannot enter into the Kingdom of Heaven. The Spirit of Man is totally to be inhabited by Christ; There's not one Word to be left there. We are to be strips of all the Rags of corrupt Nature, before we can pass through the last Gate into the City. A naked Spirit quickly enters. Hence that of Christ, Blessed be the poor in Spirit, for their's is the Kingdom of God. An empty Spirit God will fill. For, God is Love, and delights (through his Son) to communicate of his own Fulness, to all that can receive it. The Soul cannot be emptied, but through Regeneration; nor filled, if not first emptied. We part with Darkness, Vanity and Lust; We receive Light, Substance, and Love. A complete exchange brings complete Happiness. How few are willing to sell all for Christ? How many Distinctions are created by Reason, to avoid the Cross and Death of Christ? But it is very dangerous to take up such Principles, that may indulge any part of that which must be destroyed. It may make us fall short of Heaven, when we expect to enter into it. 'Tis far more safe to be too strict than too remiss: But the mean is best; which (I believe) is here somewhat clearly discovered.

Farewell



Regeneration then in it's full Latitude, comprehends all three States, and may be thus defined: It is that transforming operation, which converts the soul from its carnal state, and brings it into the Kingdom of God. And so it is taken by Christ, Luke 19. 28. where he promises to his Disciples, that they shall sit on twelve Thrones, to judge the twelve Tribes of Israel. But in the ordinary acceptance amongst Protestants, it is used in a restricted sense, to signify only the first change of the soul, when the heart is first turned to God in Christ. And by what I have said and seen, I have concluded, that I had too much weight laid upon this first Work, as though it were the complete New-Birth; and that which might give place to the growth of the soul, or to those who had not the complete growth of the

## The Way to the

# SABBATH of REST:

## OR, THE

# Souls Progress in the New-BIRTH.

## CHAP. I.

**R**egeneration is absolutely necessary to Salvation, *John 3. 3.* Hence it greatly concerns us, to know its Nature and Operation; how it is to be considered, either in it's Initiation, Progress, or Consummation. As it is taken for the *Beginning* of the Work, it implies that first Change of the Soul, when in general the Frame of the Will is swayed God and Heaven-ward. In it's *Progress*, 'tis the growth and motion of the Soul, from the Image of the Earthly to ward the Image of the Heavenly. In it's *End*, it is the bringing forth of the perfect and complete Image of God in our Humanity. *1 Cor. 15. 49.* When we attain this, we are completely in Christ, wholly New-born, *2 Cor. 5. 17.* and made fit to see and enjoy that eternal Kingdom, which hath been prepared for us from the beginning of the World.

Regene-  
ration de-  
scribed.

Forfeiting  
Matthias  
to be Sur-  
rogated in-  
to the place  
of Judas.

Regeneration then in it's full Latitude, comprehends all three States, and may be thus defined: *It is that transforming quickning Work of Gods Spirit, which begins, carries on, and compleats Gods Image in us.* And so it is taken by Christ, *Math. 19. 28.* where he promiseth twelve Thrones to his twelve Disciples, as Rewards for their Faithfulness in following him; *in the Regeneration*; where it is expressed by an emphatical Note, insinuating the Fullness and Completeness of it, as there meant. But in the ordinary acceptation amongst Professing Christians, 'tis used in the most restrained sense, for the first Change of the Soul, when the bent of the Heart begins to be habitually carried toward God in Christ. And by what I have heard and seen, from most I have conversed with, I find too much weight laid upon this first Work, as though it were the complete New-Birth; and that which might give sufficient ground of Comfort, even to those who feel not the comfortable growth of the inward Man in it's Motion towards Perfection. Hence many rest upon their first supposed Conversion, and have a continual Eye to it, as a great prop to their Souls, though they feel their Chariot-Wheels stand still, yea, go backward, and are in much more Deadness and Drowsiness of Spirit habitually, than when they first entered into the work of the New-Birth. But certainly, this is dangerous, *Ezek. 18. 24.* and may much deceive the Spirits of many, by making them more eye what they were, than what they are, or may be by pressing toward the Mark of perfect Union; for it stops their Motion, and hinders their Ascent toward Heaven, and their constant practising Conformity to the Death of Christ; by which Death only we pass out of the Fall, are fitted for Glory, and at length attain the Crown of Life, *Rev. 2. 10.*

Oh! then take heed of resting there,  
Where living Flesh brings deadly fear,  
And casts the Soul on this sharp Reed,  
Which for a Cure will make it Bleed.  
Then stand not still, nor turn thine Eye  
Backward unto Mortality:  
But wing'd with Faith, move apace  
Forward, in thy Heavenly Race.

CHAP. II.

**H**AVING briefly shewed what I mean by Regeneration, I shall now proceed to it's actual Work, as it gradually discovers it's self in the Soul. The first Appearance of it in the Heart is by (a) Conviction, through which the Soul comes to see its Corruption in the darkness of the Understanding, the vanity of Imagination, the delusion of the Will (in embracing defiled Carnal Objects) and the irregular motions of the Affections running earthward, like swift Torrents down a Precipice. In a word, the Light of God shining in to the Soul, gives it a view of it's sad (b) Apostacy from it's Primitive State, when it was created in the Image of God; whereas now it sees it's self in the Image of the Serpent, bespattered with the dust of the Earth, clothed with polluted Rags, wrapt up in darkness and hellish Confusion, stained with the poyson of Sin, scourged in the fire of Gods (c) Wrath, dwelling in the Valley of the shadow of Death, where Devils are it's Associates and Companions, pleasing themselves in the pollutions and stains of the Soul, as delighting to dwell in such (d) Graves of Corruption. Now, when the Soul

once beholds this, Oh how it begins to be amazed ! How it wonders at it's self ! What Tumults begin to be raised in it ! What Earthquakes discover themselves ! What a Monster it appears to it's self, when compared to the Righteousness, Holiness, and Purity of God, expressed in the Image of his Law ! It sees, 'tis impossible in this State, ever to enjoy God, or come near him ;

(e) Heb. 12. 14. *without Holiness (e) no Man can see the Lord.* Here it sees, 'tis eternally undone, without the great Mercy and Compassion of God, not being (f) able to Answer the strict Requirings of the Law, obliging to that which the Soul is not capable to perform, through the presence and strength of Corruption. Here the Soul is driven to Christ, the only Mediator betwixt God and Man, who long waited for this time, that so he might discover himself, having long stood in the midst of it (g) unknown, and unregarded ; who upon the melting of the Soul into Tears of Repentance, upon the renouncing Flesh and Blood, with all corrupt Objects, and upon the opening of the Will (in the Thrill and desire of Faith) enters (h) into the Heart, or rather shews himself to be There, by opposing Hell, by shedding abroad his holy Blood, to quench the fire of Gods Wrath, and wash (i) the Soul from those sad Defilements it then lyes under : Here he quiets the Soul, gives the wings of Faith to it, by which it flies above the reach of despairing Fears, and by little and little enters into Peace and Stillness, and shrouds it's self in some measure, from the awakened Storms of wrathful Terror. Now, so far as the Soul can get by Faith into Christ, so far it finds Ease, Refreshment and Peace, and a cessation from the sense of Guilt, with cherishing Belief of the present Pardon of Sin, as finding at such a time no stirring of the Will to that which had so engaged it before, by it's poisonous Insinuations. Now there

therefore beginning to hate Evil as a Monster, and to love Christ as a Saviour, it feels the Effects of Christs Meditation, by satisfying Gods Justice, taking away the Enemy in the <sup>(k)</sup> Soul, by the Blood of his Cross, <sup>(k) Rom. 5. 10.</sup> by the meltings of Love which it feels towards God, and sweet Refreshments it receives from him. Now it comes to be sensible how it hath resisted Gods Love, Christs Mercy, the Spirits motions; how it hath given the Devil interest in Christs Tabernacle, and shut Him out from his <sup>(m)</sup> own Possession. Hence flow Tears of Love, and Soul-melting Groans, with the Mourning of the Turtle. Now it imbraces Jesus, weeps over Him whom it hath pierced, and is wounded the more, the kinder He seems in Returns of Love, in regard he was before so much disoblged by the Souls Unkindness; now the Soul wants ways of expressing Love <sup>(n)</sup> overwhelmed with the sense of Goodness. In this State it could die Ten thousand Deaths, undergo any thing in requital to it's Saviour; all it's Motions and Expressions tend to advance Christ, to extol Him, and <sup>(o)</sup> predicate His unutterable Love, thinking nothing enough for Him, who thought not his own Life too much for it. <sup>(o) Cant. 1. 2.</sup>

*O that the Soul would faithfully remain.*

*In this sweet Frame, until He comes again*

*To wife her in his Chariot to that Throne.*

*Where God and Man are in full Union.*

*For Love doth pitch its true Pavilion there;*

*In other Places Love is mixt with Fear.*

What

E. H. A. P.



of the soul after its shakings, attains the settlement in Christ's Love, freely streaming towards it, usually 'tis much carried out in the sight and opening of Free-Grace, which for a time, strongly works upon it, and induceth to yield suitable Returns in constant Obedience. And this is commonly a Season of much Joy and Refreshment; the Soul feeling that sensible Consolation, and Divine Sweetness, that causes it to break forth into continual Praises and *Glories* to God. Now, as this flows from the lively apprehension of God's Love in Christ, so likewise from the dear sight of Christ in us, and of that mystical transcendent Union, betwixt him and the inward Man; the Soul now beholding him in the ground and centre of her own pure humanity (there the celestial shining forth as Rays of Love upon her,) whom before she look'd upon as at a distance, without her, as only sitting at the right hand of God in Heaven. Now whilst this Dispensation lasts, the Soul is in a (y) perpetual Spring, and a kind of delightful Paradise, bathing and delighting its self in the sweet (x) Fruition of Christ's Love, who in this time, expresseth much kindness to it, and gives frequent Testimonies of his Divine Presence. But this day seldom continues very long, and this Summer by little and little usually inclines toward an Autumn, in which the Flowers of sensible Comfort, and love-Raptures, begin a little to wither, and becomming flesh again shews its power, in secret (almost insensible) dailings of the Soul's Affection, till by little and little, it comes to a sensible (z) Deadness, which is the more tedious and burdenom, the more the former dispensation was pleasant and Joyous. Now what

**W**hen the soul after its shakings, attains the settlement in Christ's Love, freely streaming towards it, usually 'tis much carried out in the sight and opening of Free-Grace, which for a time, strongly works upon it, and induceth to yield suitable Returns in constant Obedience. And this is commonly a Season of much Joy and Refreshment; the Soul feeling that sensible Consolation, and Divine Sweetness, that causes it to break forth into continual Praises and *Glories* to God. Now, as this flows from the lively apprehension of God's Love in Christ, so likewise from the dear sight of Christ in us, and of that mystical transcendent Union, betwixt him and the inward Man; the Soul now beholding him in the ground and centre of her own pure humanity (there the celestial shining forth as Rays of Love upon her,) whom before she look'd upon as at a distance, without her, as only sitting at the right hand of God in Heaven. Now whilst this Dispensation lasts, the Soul is in a (y) perpetual Spring, and a kind of delightful Paradise, bathing and delighting its self in the sweet (x) Fruition of Christ's Love, who in this time, expresseth much kindness to it, and gives frequent Testimonies of his Divine Presence. But this day seldom continues very long, and this Summer by little and little usually inclines toward an Autumn, in which the Flowers of sensible Comfort, and love-Raptures, begin a little to wither, and becomming flesh again shews its power, in secret (almost insensible) dailings of the Soul's Affection, till by little and little, it comes to a sensible (z) Deadness, which is the more tedious and burdenom, the more the former dispensation was pleasant and Joyous. Now what

(y) Colof.  
2. 7.

(y) Cant.  
24. 11, 13.

(x) Cant.  
1. 2.

(z) Rev.  
3. 1.

+ 10 of Winter past 2000? of three powers?

what may be the reason of this declining in the Souls Enjoyments, I shall not positively determine, for it may proceed from different causes, in different persons: In some it may flow from the want of (r) Watchfulness (r) Rev. over their Hearts; thorough the great Elevations of 3-2 Free Grace, in which time the flesh by little and little may collect Strength; Gifts then being more eyed then Graces: It may also flow from the decay of the Souls lively apprehensions of Gods Love, which it felt in freeing it from the poyson and Guilt of Sin, when it groaned sadly under them; for so long as the strong (u) impressions of that State remained, Gods (u) 1 Ioh. mercy eminently discovered, forced the Soul into suitable meltings at the sight of it, but these somewhat vanishing in time the effects likewise might cease by litle and litle. It may also come from want of practising the way of the Cross, through our misapprehensions of being Dead when we are not, or accidentally through the sensible overflowings of new Comforts, which may carry the Soul out of that watchful Exercise of the Cross, which at such a time is most needful. But whatever is the Cause of it, the Soul ought to enter into a strict Examination of it's self, to sift every corner of it's inward Chambers, and to pray for a clearer Light to view all subtil Corruptions, that may gull it and hinder its Progress, and make it set up a Standard as though all were done. Oh 'tis dangerous picking here, and resting upon former Changes; for this tends to the indulging of spiritual Drowiness and Stupidity, and may bring the Soul in danger of losing (x) it's former Works, (x) 2 Ioh. by present Idleness and Relapses 2:15 For God looks ver. 8. not at what we were, but what we are; our present State making us either capable of Gods out-flowing Love, or obnoxious to his chastising Justice.

necessity If

## *The Way to the Sabbath of Rest.*

*If so, awake dull Soul, think not to be*

*Excused from thy present Lethargy.*

*By former Kindness, when the fount of Love*

*Did pierce thy Heart, and made it upward move;*

*Awake and pray, that Christ in thee may give*

*New quickning to thy Dead, that it may live.*

### C H A P. IV.

**M**Any Souls stick long in this Condition, before they make a new advance towards Perfection, usually much reflecting upon their former work of Conversion, as the chief Basis of their Comforts: And though sometimes they look forward, and desire <sup>(m)</sup> growth, yet that desire of growth is so weak that it terminates in its self short of effectual accomplishment; and though they sometimes begin, yet their Endeavours are <sup>(x)</sup> nipt in their first Blossoming, and they themselves cast back into wonted Deadness, and so they come to run in a Circle, without getting ground of their Corruptions. And I confess, I was long detained in this State, without any clear evident progress towards Eradication. And though I grew much in Knowledge and mystical Notions of the Life, Death, Resurrection, and Ascension of Christ, and of our Conformity to his Example; yet not in the Power of his Cross, and Death, working the same in my Nature. But afterward I came to a clearer sight of the Narrow Way which leads to Life Eternal, and of the necessity

<sup>(m)</sup> Isaiah  
1. 19.

<sup>(x)</sup> Gal.  
5. 7.

# The Way to the Sabbath of Rest.

necessity of our exact (y) Conformity to Christs Suffer- (y) 2 Time  
 ings and Death, to bring us unto his Life, and Resur-  
 rection: And that every degree of Life must come  
 through a degree of Death: and the New-man (x) 2 Rom.  
 spring up by the continual decay of the Old. And  
 though I saw This before, yet not so distinctly and  
 Effectually, as now: Here likewise I was more pow-  
 erfully convinced of the (a) Straitness of the Pilgrims (a) Mat 7.  
 Path, which leads through the Visible and Invisible  
 Worlds, into the third Heaven: Every step being to  
 be made through Death and Resignation: and that  
 the Soul could not attain perfect Bliss, but through a  
 Death to (b) all things, which it came to love through (b) Luke  
 the Fall. For as the Soul entred into Selfishness, so it  
 must come out of it, casting away all that clothing  
 it is covered with, through Lust. And as it descend-  
 ed from Paradise into the Spirit of the World, and  
 the Kingdom of the Devil, so it must re-ascend out of  
 the Spirit of the World, and the Kingdom of the Dra-  
 gon, through the Root (c) of fallen Nature into the Bo- (c) 1 Pet.  
 dom of Abraham. Here I saw what a real Progress the  
 Soul must make from the External into the Internal,  
 from thence into the Eternal: And as it descended  
 To it must ascend; and as it fell by a gradual Change  
 of the Will into Lust and Earthliness, so it must Rise by  
 (d) a gradual renewing of the Soul, from Lust into (d) 1 Cor.  
 Divine Love. Here I saw nothing without us could  
 advantage, but as it was apply'd, to make a real change  
 within. For (e) except we turn, and become as Chil- (e) Mat. 18.  
 dren, we cannot enter into the Kingdom of God. It  
 must be by a Transmutation, and Metamorphosis of  
 the Soul from the Image of the Earthly into that of  
 the Heavenly. Nothing can ascend into Heaven,  
 but that which came from Heaven, even the true

**(f) Image**



(f) I exclude not the Soul nor the Resurrection-Body, for they both (vested with this Image) shall arrive at immortality, and possess Heaven, 1 Cor. 4. 17.

(g) *Man*  
40.

(f) Image of God; the Earthly being predestinated to destruction. For Earth it is, and unto Earth it must return. Now the motion of the Soul through the gate of Death towards Life Eternal, is the motion of a Spirit, which is to be looked upon as ascending or descending, as it comes nearer or removes further from God the Center, as Bodies ascend or descend in relation to their Center, by their tending toward or fromward the Visible Heavens. *Upward* therefore to a Soul, is *Inward*. *Outward* is *Downward*. The Center is the Highest, the Circumference the lowest. God is in the Center, being most Inward; Matter in the Circumference, being most Outward, (g) yet God is in the Outward, as his footstool, but in the most Inward, as his Throne; filling both, though in both, not manifest alike. In the Inmost, he shews himself wholly in the Love; in the Outmost, in Love and Wrath, Life and Death, Generation and Corruption. But in the Inward dark World, altogether in Death, Darkness, and Wrath; as in the Inmost, all in Light and Life. Therefore our Progress is from the *Outward*, through the *Inward*, to the *Inmost*. The *Outward* is the place of Good and Evil, and as to its corrupt State, the Kingdom of the Beast. The *Inward* is two-fold, either the *Dark* or *Light* world. The *Dark*, is the Kingdom of the Dragon, the Center of Evil and Wrath. The *Light* World is the Paradiſical Sphere, or that Garden of *Eden*, which is situate also in its *Mesopotamia*, or betwixt the two great Rivers of Wrath and Love. The first of which is called (in Revelation 19. 20.) *The Lake of Fire*, burning with *Brimstone*; the last, in Rev. 22. *A pure River of Water of Life*, clear as *Chrystal*, which proceeds out of the Throne of God, and of the Lamb. The *Inmost*, is



is the eternal Sanctuary, or the true eternal Tabernacle of God, and that spiritual Land of Peace, where Abraham, Isaac, and Jacob, and all the glorified, departed Saints live and inhabit. But none can ever reach This, but through the perfect Death; and as we die daily, so we rise nearer and nearer it. Death giving us a gradual passage towards this Eternal Kingdom of Life.

*And is it so, that Death must pass us o'er*

*The Sea of Nature, to the Heavenly Shore?*

*Then bring thy Boat, blest Death, that thou and I*

*May sail together towards Eternity.*

*A sweet Companion thou wilt be to me,*

*Till I inbosom'd am in Unity.*

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C H A P. V.

**T**HE Soul having arrived so far as to see the necessity of a complete Death, and of a perfect Conformity to the Cross of Christ, and discovering much Selfishness which before it saw not, as matter of this Death and Cross, begins afresh the serious Practice of the Cross, with great earnestness and resolution of Spirit, to indulge (1) nothing that stands PHIL. 3. 2. betwixt it and God. Now it enters upon a strict Enquiry into its own Heart, searching its own Jerusalem with the Candle of the Lord, that so all Selfishness may be discovered and extirpated; and now it finds, that although (before this Dispensation) the chief Bent of the Will inclined habitually toward the Good,

yet it was not strong enough to bear down that Opposition of Flesh that hindered its constant Ascent toward Heaven, and had therefore need of a new Alarm from thence to awaken it, and raise it from that Bed of Drowsiness, and arm it with Power and Resolution to cast out the (k) Relicks of the Flesh, and Corruption, and defend its self against the Assaults of the Devil, who having long possessed the unregenerate part of the Heart, is loath to quit his hold, least the Soul should get wholly out of his Kingdom and reach.

(l) Rev. 12. 7. At this remove therefore the Spirits of Darknes (l) exceedingly oppose and use all their art and strength to betray and weaken the Souls Endeavours. Here then begins a new and great War in the Soul between the Seed of the Woman and the Serpent. *Michael* and his Angels fight against the Dragon and his Angels; Christ and Anti-Christ strongly oppose each other. The Wrath and Love bring forth their mighty wonders, being both stirred and awakened afresh in the Soul. But the Soul being now sensible of its present state, and seeing that there's no Safety where the Devils have such access and influence, sinks down into the Mercy and Love of God, and flies to the Cross, embracing and delighting in it; that so the (m) Blood of the Cross may be shed into it, to cleanse it through-out, and to take away those Stains, which are the Devils Mansions. And here it clearly finds, there's no way of triumphing over the Prince of Death, but through Death; so (n) it dies daily, to that the Evil One lives in, and lives to that which is death to Sin. In this way, there may much Discouragement sometimes seize on the Soul, through the strength of Satans working and the reluctancy of Flesh, and the Outward Man, which is loath to subject his Neck to the sharp Axe of Death. But this Bitterness is recompenced

penced with that Refreshment the Soul finds in its Constancy of Self-denial, which is attended with many glances of Divine Comfort darting in upon the Soul to encourage it, and though it should, for a while, remain in this Progress, which is bitter to the Flesh, without any sensible Comfort (which may well be, through that great opposition the Dragon will make at this remove of the Soul;) yet when Patience hath had its Work, and the Soul is come to be wrapt up in Contentation and Passiveness, as to any Change of its Condition, and so fitted for Enlargement, the showers of God's Love will seasonably and sweetly descend to the strength and blessed Support of the Heart; so that it will be forced to cry out, *It is good that a Man should both hope and quietly wait for the Salvation of the Lord:* And what the Spirit sometimes now enjoys, so sweetens the Cross that it cannot but thus break forth.

*Why should the Soul refuse that Cross*

*That Gold returns instead of Dross?*

*Why should it fear that piercing Nail*

*Which rends away the fleshy Vail?*

*And gives a Prospect of that Place,*

*Which Time and Age cannot deface.*

C H A P. VI.

**B**Y this time the Soul begins to delight in the habit of (p) strong Self-denial, and watches diligent-ly over its self, to discover whatever is to be slain up-  
on

9. 27.

on the Cross of God's pure Will : and now it begins to be ashamed of all Passions and Affections that flow from the Animal Man ; and therefore much restrains it, and keeps it in subjection to the Angelical ; which is according to that Order God himself set at the beginning. Now it likewise sees how the Animal Mortal part (with its Motions and Passions) is too much imbraced by most ; few understanding how it was in the Beginning ; or how it is to be changed, and again subjected to the Angelical Part, in the Children of the Resurrection : But the Soul having now some Sight and Enjoyment of the inward Spiritual Body, raised from the dead, is much ashamed of the outward Body, which stands in the Curse, under awakened Wrath ; seeing what Temptation Spirits are exposed to, by Union with this, which should continually be under the Law of Mortification, till its Change ; lest through its Earthly Inclination, it should infect the Intellect (and draw the Immortal Soul into Defilement) which now dares not hearken to the Allurements of the sensitive Spirit, which as tempting *Eve* oft presents the Apples of Mortality, as those which are pleasing to the Eye, and good for Food. But through the renewal of the Spiritual Body, with its (r) five Faculties, or Powers, (answering to the five Senses of the External Body) the Objects and Pleasure of the Outward begin to be forgot, and to displease, instead of alluring and affecting the Heart. For by the *Exercise of the Internal Senses*, we see Spiritual Objects, as the Internal Light-World, Visions of Angels, and Visions of Representation. In this state we likewise hear the Songs, Voices, and Harmony of Angels, with the Harpers upon Mount *Sion*, who there continually praise the Lord : We smell the Perfumes of Christ's Garments,

(r) Heb.  
5. 14.



Garments, and are oft entertained with Paradisical Odours. We touch and feel the powerful tincture of Christ's Body which many times strongly affects the Heart with powerful delight: We also oft taste the Heavenly Manna, and those Dews of Paradise which are sweeter than Honey, to that Part which receives them. I could here more largely particularize the several Objects, Delights, and Enjoyments of the inward Spiritual senses; but because there may be great <sup>(s)</sup> Variety, according to the different Gifts and Capacities of several Persons; and in regard some (for ought I know) may pass far in the Progress of the New Birth, without a particular knowledge of those Enjoyments; I shall not instance in many particulars, I could; nor set down my own (with some others) peculiar, and various Experiences. Yet in general, I cannot but affirm, that the unlocking the Senses of the inward Man, is a great Privilege: and that the Soul by it attains many great Supports and Refreshments to uphold it, and give it encouragement to hold out to the end. For truly, this Communion it lives in now, with the <sup>(t)</sup> Angels of God, and other Divine Objects, continually minds it of Heaven, and Paradise; and exceedingly draws the Heart from all that is in the World, where Death and Corruption is wrote upon every thing; And the Dragon and Beasts bring forth their various Wonders: But in this state the Soul bleaseth God for that Constancy he afforded under the Cross; and for that Death it hath undergone, in Resignation to his Will, which hath proved a passage into this Life; in which the Soul beholds the opening of a <sup>(u)</sup> New World, with its glorious Hoasts: And begins to feel the Sweetness of the Angelical Life, and to see what we fell from by descending into the Spirit of Mortality, and the sensitive Nature. Now this state cannot

<sup>(s)</sup> 1 Cor. 12. 5.

<sup>(t)</sup> Heb. 12. 22.

<sup>(u)</sup> 2 Kings 6. 17.

(w) Heb.  
12. 1

cannot be attained but by a Death to that which was the chief Engagement of the Soul to the World, and the primary Chain that hindered its gradual Ascent towards God. And we may find there is something in every one, which is the (w) Souls *Dalilah*, that shaves its Locks and betrays its strength; and whilst this remains, it cannot effectually grow in the Love of God, and Conformity to Christs Death. But when this subtle Harlot comes to be discovered and killed, the Soul flies apace, and very swiftly to Eternity; for when this Wheel is taken away, the smaller that depended on it, lose their strength and motion and so cease with it; giving Freedom to the Soul, of tending towards its true Center; which (having regained this Liberty, and attained in some Measure the Restoration of the Holy Powers of Sensation) sings a Song of praise to God, in this manner.

*Blest be that Power, which hath that Idol broke,*

*Which did so long depress me with her Toke!*

*Blest be that Hand which hath restor'd to me*

*An Eye, within this World, a World to see!*

*Where Angels and blest Spirits freely move,*

*As they are act'd by the Laws of Love;*

(x) Gen.  
32. 1, 2.

*Whence they a Viste (x) sometime design to give*

*To those imbodiz'd Souls that purely live.*

CHAP.

C H A P. VII.

**T**HE Soul having now attained to the Death of that which so long hindered its growth in the Pure Life (and to the Enjoyment of those Spiritual Objects, which exceedingly refresh and quicken the Heart, in the midst of all discouragements) proceeds cheerfully in the strait way of Resignation; (x) offering up its Sin-Offering daily as a Sacrifice to the Father's Justice. For now the Daily Oblation is restored in the Holy Place, which must continue till the death of sin, and the rending away the Vail of (y) flesh from before the most Holy: Now therefore the Circumcising Knife of Gods Power constantly cuts off the Fleishly part, which is offered up in the Fire of Justice and consumed before the Lord: Now the Soul sees it must resist to blood, that is, to the (a) Death of the Body of sin, which is wholly to be separated from the Spirit, with all its Members: For this is that false Covering it hath wrapped it self in, through the Fall, instead of that naked Innocency in which there was no uncomeliness, and therefore (b) no shame: Except therefore this Fore-skin of the Flesh be cut off, the Angelical Robe cannot be put on: and as that falls off, this is assumed; increasing as that decays: for, they cannot both rise and fall together: for while the outward Man decays, the inward Man is renewed day by day: Here it clearly appears, we must forsake all we have; otherwise we cannot be Christs Disciples. All Objects of our Carnal Affections, all complacency in Fleishly things; all Propriety of Will, which assuredly came through the Fall, and the Souls Departing from the Universal Love, (the true ground

(x) Rev. 1. 6.

(y) Heb. 10. 20.

(a) Heb. 12. 4.

(b) Gen. 2. 25.

(c) Luk. 14. 33. (s) 7. 18

D

of

of heavenly Community) into the particular Objects of self-affections, which as it hath been awakened by the Souls going out of Gods Will, into its own; so it must be Crucified by returning from its self into the pure eternal Will of God, which we can never attain, till we (d) are dead to the affections of the sensitive part. For, carnal Love, Joy, Hope, Fear, Desire, Displeasure, are all the selfish Motions of the Natural Man, the corrupt Members of the Body of Sin, together with earthly Pride, Covetousness, Envy, Jealousy, Emulation, Wrath, Strife, all which are the Leggs of the earthly Adam, and therefore to be cast away and (e) destroyed; and in their Fall, the Will comes to be crucified to all their Objects, and so to all selfish Propriety. Here we come to lose our own Lives, to hate our selfish Motions, to be slain to all fleshly Things, the Will hath espoused, instead of God in Christ. Here we begin to be truly Poor, renouncing all (f) for Christ, owning no Propriety in earthly Estates. We see here, that the Earth is the Lords, and the Fulness thereof; and that Covetousness hath been the cause of Propriety, and of all those engrossings of Land and Money, which most are involved in; and that Christ came to destroy this Work of the Devil, by his Doctrine and Pattern, who had all things in common with his Disciples, even as the Primitive Christians one with another, which was a renewing of the Law of Love, by which we were, and still are obliged to love our Neighbours as our selves, and to do Gods Will on Earth as it is done in Heaven, where the holy Angels and glorified Saints inherit their eternal Substance in common: For he that overcomes (g) shall inherit all things. Here likewise we die to, and forsake earthly Relations, as part of that we call Ours: And though we are not to destroy natural Affection, nor to neglect the per-

form-



forming of any due Obligation laid upon us by the Law of Nature, as it accords with the Will and Justice of God; yet we are to die to all such Propriety of Affection, as flows from corrupt Nature, and hinders the impartial Communication of our Love to every one, according to the perfect Example of our Heavenly Father, who takes in no fleshly Respects, in the giving forth of his Love to his Creatures, which is our Pattern to imitate; for we are to be perfect as our heavenly Father is perfect. Here those that have Wives, are as though they had none, returning from Idolizing, and desiring the Woman of the World, to the Virgin *Sophia*, who is the unspotted Mirrour of the eternal World, the first and chief Spouse of Christ, *Rev.* 19. 2. And they that are unmarried follow the Example of Christ, who lived and died in Virginity, as he was born of a Virgin; and this they do for the Kingdom of Heavens sake, according to that precept, *Mat.* 19. 12. *He that is able to receive it, let him receive it*; where Christ speaks concerning the abstaining from Marriage, and of those that have made themselves Eunuchs for the Kingdom of Heaven: Whence it is clear, that the dying to, and crucifying of that Root, whence the enjoyment of that State comes, is to such a real mean to the growth and encrease of Gods Kingdom in the Soul, which is to be presented as a Chaste Virgin to Christ, *2 Cor.* 11. 2. And Paul, *1 Cor.* 7. 31, 32, 33, 34, 25. prefers the Virgins State far before the Married; and therefore Verse 7. *such, I would that all Men were as I am*: Which certainly he spoke according to true Light, sound Judgment, and great Experience in the Work and Progress of Regeneration.

But in a word, in this State before described, we come to see, that we our selves are not our Own, but

the Lords, and that we are to consecrate our Bodies, Souls, and Spirits to him, and to resign up all we call ours to him, whose is the Kingdom, and the Power, and the Glory, for ever. And truly our gradual incorporation into the Body of Christ, with the Enjoyment of new Relations and Treasures, which are Spiritual and Eternal, make it the more easie to die to, and forsake all earthly Things; which being of a lower Nature, shew their Rise by their Fall; for being of the Earth,

(b) 1 Cor. they are earthly and return to Earth, as utterly (b) 15. 50. incapable to enter with us into the Kingdom of Love.

As we then leave the Spirit of the World, they leave us; and so we arrive to a good degree of Conquest and Victory over that (i) Beast, which rules the whole World, which gives the Soul occasion thus to

Though I express its self in praise.

hint at the

mystical Sense of the Beast in Rev. 13. yet I deny not the Historical, as it hath been truly applied to a Succession of Persons in the signally lapied or Antichristian Church.

*Blest be that Power, by which the Beast*

*Is made to serve, and we releas'd*

*From that base servile Drudgery,*

*Which some mistake for Liberty.*

*Sad Liberty! that chains poor Souls to Dust,*

*And soaks immortal Things with mortal Rust.*

C H A P.

CHAP. VIII.

**T**He Soul having arrived so far in the Circumcision of the Heart from the Body of Flesh, and in the Renovation of the Spiritual Image, cannot but have attained a good step in the Command over *Imagination*, especially in the death of it to Complacency in any corrupt fleshly Object, which now becomes too gross for the renewed mind to regard. But yet we shall find the Tempter working much upon Imagination, sometimes taking advantage of the strong Influences of the external Heavens; and if we are so strong as to reject Thoughts, which tempt to speculative Delight in Objects, which our corrupt Nature formerly imbraced, but now (being changed) abhorreth; we shall find the Evil One drawing us to close with, and entertain thoughts not evil in themselves, yet very evil to us, because they present and feed the Soul with unprofitable Pictures, which should be alone entertained with the sweet Meditation of Christs Love, and the way to be compleated in it. And I know many are exceedingly troubled with the working of their Imaginations on inconsiderable trifling Objects, when as they dare not entertain any Thoughts grossly evil; and where this State is grown into a long habit, it will be difficult to come out of it, though a Soul be very sensible of the Vanity of it, and long to be freed from it, as finding the Imagination in these workings to be like the Witch of *Endor*, raising up the Old Prophet *Samuel*, or the Inward Man from the sleep of Silence, and innocent Stileness, to be disquieted with vain Earthly things, 1 Sam. 28. 15. In this case therefore, it concerns the Soul to stand continually upon its Watch.

Watch, lest it be sometimes snatcht away unawares, and engaged in Vanity, before it sees where it is. Here the continual Exercise of the Cross is very necessary, that by it we may *(k)* cast down imaginations, and lead Captive every thought into the Obedience of Christ: so that the chief work now, is the reducing this moveable Sea into Subjection to the illuminated Understanding: therefore the Soul prays and strives continually against the Power of Imagination and Activity of Thoughts, which hinder the silent actings of the Intellect upon Eternity, and supernatural Truths. And here Faith and Perseverance are very needful: We need Faith to believe that by the Power and strength of Christ we may overcome these Imaginations; and Perseverance, that we may not faint in the Way, and give off the constant Exercise of the Cross in rejecting, beating down, and ceasing from these Motions of the imaginary faculty, till we come to be conquerors, and to Command them; which is possible through Christ, who is come into our World, to destroy the Works of the Devil, and to rule till he hath put all his Enemies under his Feet, of which these idle Thoughts are a part. And as the Soul here uses the Power it hath received from Christ in checking, rejecting, and beating down all idle thoughts, as a means to overcome them; so likewise it is oft Exercising of its Understanding upon the Eternal Love and free Grace of God, and in considering the mystery of that *(l)* Paradisaical World, in which the Angels and Spirits of the just are: It much also reflects upon the Presence of its Saviour who hath promised to be with us to the *(m)* end of the World, filling *(n)* all things in his Divine Nature, for he continually stands at the Door and knocks, so that the Soul waits every moment for the fulfilling of that Promise of his coming into it, and supping with it, *Rev.*

*(k)* 2 Cor.  
10. 5.

*(l)* Phil.  
3. 20.

*(m)* Mat.  
28. 20.

*(n)* Eph. 4.  
10.



3. 20. And this constant attending upon God with the Eye of the Understanding, proves a very effectual mean to the destroying of those Imaginations, which come to Entangle the Soul in unprofitable diversions. In this practice the Understanding gets such power over the Imaginations, that it enjoys almost a continual sight or (*o*) apprehension of God's Presence, and sees beyond the working of Imagination, by the (*p*) Eye of the Understanding enlightened, and by little and little attains that strength, that although we should have necessary occasion to take up our thoughts in some external Employment, yet the Understanding pierceth thorough it, and in the very time of exercising its reason on that particular, it hath strong and clear Apprehensions of the Presence of God, and the Spiritual World: which clearly shews that Intellection, or the true acting of the Understanding, is somewhat beyond Reason, which is not able to do two things at once, and Act upon several Objects, at the same instant. And this constant Apprehension or Sense of the divine Presence is without any Fantasm, it being in that Moment when the Phantasms are employed upon another Object, and they having somewhat of materiality, cannot afford that spiritual Sight and Apprehension such a Soul hath constantly of God, which is without (*q*) figure, colour, or similitude; yet I must confess the usual Contemplations of the Soul (in this state) upon spiritual Objects, whether of Paradise, Angels, supernatural Truths, and Scripture Verities, are not without the use of Phantasms, which being ordered by Divine Light and Wisdom do in some measure (according to their nature) express spiritual Truth. Though I confess this is far below the true Intellection of the Understanding, <sup>informed</sup> with the presence of Divine Light, in regard these Phantasms, being generally drawn from Corporeal Objects, cannot

(*o*) Heb.  
11. 27.  
(*p*) Ephes.  
1. 18.

(*q*) Act.  
17. 29.

+ representations.

cannot reach the essence of a Spirit. | And truly here the Soul plainly discovers its fall from the Divine Mind, (r) Image, and Light (in which it saw intuitively, and could give (s) Names according to the natures of things) into the imaginary (r) Spirit, which belongs to this World, and is too gross a Glass to express truly and essentially, Spiritual Eternal Objects. | And here it appears how easily Man's Reason (being the apt and methodical ordering of his Phantasms) may (u) misguide the Understanding in Spiritual things, as in Comments upon Scriptures, which were inspired by the Holy Ghost, and wrote by Revelation, and so require the (w) help of that same Spirit, to elevate the Understanding above Imagination, in the true Interpretation of them, especially in things which are out of the Road of those Moral Virtues, which the light of Nature impresseth upon Mens Consciences, to steer them in their Lives and Conversations.

(r) Gen. 1.  
27.  
(s) Gen. 2.  
19. 20.  
(r) Ecclef.  
7. 29.

(u) 1 Cor.  
2. 14.

(w) Joh.  
14. 26.

*Then let us pray for that true Light,*

*Which gives a true and constant Sight*

*Of God, Christ, Angels, who do lie*

*Much deeper than laps'd Reasons Eye;*

*Which in the Glass of Phantasie,*

*A lively Picture may espy,*

*But not the Essence of true Verity.*

## C H A P. IX.

**T**He Soul having arrived so far, as to enjoy almost a continual apprehension of the Presence of God and Angels, finds its self much freed from those vain thoughts, which in former Dispensations were very troublesome: But being Conquerour over these, it must take heed lest the new Objects of Heaven, Angels, and spiritual Gifts, set the Imagination too much a work, in representing their Excellencies, and picturing forth such a State of the Soul enriched with them, which may yield too much imaginary Delight, and draw the Spirit into the admiration of fine pleasant (x) Pictures instead of the true Substance. Therefore we are strictly to watch over the Phantasie, which may easily err in this particular, and not without great prejudices following upon it; for first, by such working of Imagination, we come to slacken the Exercise of the Cross, both upon Imagination its self, (which (y) is continually to be restrained, and as much as is possible reduced into subjection, to the illuminated Understanding) and also upon the Relicks of the Old Man in any other Faculty, which are always to be slain in their first Buddings; and therefore to be strictly eyed, which cannot be, whilst Imagination is so busie in its motions.

(x) Isaiah 2. 16.

(y) 2 Cor. 10. 5.

The second is, that Complacency which the Soul may take, by representing its self adorned with, and enjoying the Gifts of Hearing, Seeing, Touching, Tasting, and Smelling, in a spiritual Way, (with all the Beauty and Sweetness of the Objects of those Faculties) both in its self so privileged, and in the Objects themselves; most of which being but Streams, and not

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the

the Fountain it self, the Soul may be in danger of taking too much delight, and so of being entangled in them.

The third inconvenience is, the obstructing that *Still Silence* of the Soul, in which it (z) should be oft wrapped up, as a mean to those extraordinary effusions of Light and Power which God many times affords the Soul in its passive quiet waiting: Whereas this labour of Imagination too much keeps the Soul in action, and so in an unfitness for those Divine Impressions, which very seldom come down but into a Spirit profoundly silent. Seeing then there may be so much danger in indulging Imagination, even in these pure Objects, we shall find it very requisite, oft to cease from all Imagination, and to act no Thought upon any thing, in the heights above, or the depths below; I say no Thought, Thoughts being but Images, which reach not the Essence of spiritual Objects. But this Practice excludes not that general, constant, intellectual sight and apprehension of God, which the Soul (thus far arrived) enjoys: Therefore I speak not here to those who have not attained a continual, habitual apprehension of the Divine Presence; for if they should strive to cease from their good Thoughts, they might fall into a kind of Stupidity, far worse. But I here give Directions to those who having attained constant habitual Communion with God, press after Perfection in their constant Progress, through all Impediments; of which, this working of Imagination being one, we here give experimental Directions to overcome it: And certainly there is no better way than the Annihilation of all Thoughts, and the retiring from the Phantasie into the silent (a) Mind, which more fits the Soul for Divine Irradiation, and spiritual Embraces; for the more quiet we are, the less resistance we make against a super-

(z) Psal.  
46. 10.

(a) Rev.  
1. 10.

+ not immerse into?



a supernatural Impression, and the easier we perceive the Beginnings of Divine Attraction, and so yield our selves to it. And truly, when the Soul hath attained the Power to throw its self (as oft as it is meet) into the silent super-imaginary State (which must be attained by the habitual constant Practice of it) it will then come to internal <sup>(b)</sup> Openings, and intellectual Sights of the Invisible worlds, and many times receive quickening Glances from the Eternity, with those strong infusions of Love that bring the Soul many times near to a Rapture: And truly, the enjoyment we have in this State fully recompenceth all that Self-denial, we pass through to the attainment of it.

Here then the false <sup>(c)</sup> Prophet (which is irregular Imagination) comes to be conquered, being commanded by the inward Mind, that now oft draws up the Soul into the Paradisical World, from the motion of Phantasie and Imagination.

Prophet mention'd in the *Apocalypse*, yet I exclude not the External Prophetick sense of this or any other part of the *Revelation*, which is a Prophetick History of the Church to the end of the World.

*And now the Soul doth bid Adieu*

*To Phantasies Glass, 'cause 'tis not true;*

*And to that Mirror turns its Eye*

*Where Things are view'd Essentially.*

*And there in silence waits that State to know,*

*To which all former Dispensations bow:*

*Wait on, blest Soul! and know this Passive Life,*

*Will send thee into Omens, from all strife.*

## C H A P. X.

**I**magination being now over-come, and the Animal Man mortified, the Soul cannot but clearly discover its growth in the Image of God, and the Resurrection of the Angelical Man, which now evidently perceives its self springing up in a new Principle, above the Spirit of the *(d)* World, and its mixt Laws :

*(d)* 1 Cor. 2 12. And here we come to own and receive *new Relations*, contracted by our Progress in the New-Birth, and our tendency from the Spirit of the World toward Eternity. And as through the Act of Generation we came to be invested with Earthly Relations, so by the Work of Regeneration we come to possess those that are Spiritual. Here we come to honour God, as our Father in the Spirit, (not excluding any other of his beloved Ones, who have been instrumental to beget us into the Divine Image) and Wisdom, or Jerusalem above, as our true *(e)* Mother : And so all other Saints, who have been begotten by the same Power into the same Nature, become our true Brothers and Sisters ; all standing upon one Root, drawing one nourishment, and knit together by *(f)* one Spirit, which is the Instructor, Leader and Comforter of all. But we shall here find a  *nearer Union and Communion* amongst those who have been by one particular Instrument begotten into the Life of Christ, having a peculiar Vein of Spiritual Enjoyment running through them ; which others, who received not that particular Tincture, do not partake of. And had we lived in the Apostles times, we should have seen this among the Primitive Christians ; for certainly they that were begotten by *Paul*, had a particular endearment to him, and to one another ;

*(f)* Eph. 4. 4

ther; and so it may be said of those that were converted by *Apollo*, *Cephas*, and others: Which is clear by that Scripture 1 Cor. 1, 12. *Ev-ry one of you saith, I am of Paul, and I of Apollo, and I of Cephas*: And though *Paul* blames them here for Contention, Emulation and Irregularity in their particular Affections, to their Spiritual Fathers, yet not for a peculiar ownment of those who instrumentally converted them, for that is according to the Law of pure Justice, seeing he that Converts a Sinner, saves a Soul from Death, and covers (g) *Iam.* a Multitude of Sins. And *Paul* himself in some places 5. 20. speaks of himself, as a Spiritual Father, requiring of those he had begotten into the Faith, due Respect, Obedience and Love. But amongst those who are thus peculiarly united, we shall see some more closely knit in Spiritual agreement than others, and essensed into one anothers Spirits; as may appear by that great Union which *Christ* had with *John*, and that particular Affection he bare towards him, which was the reason why *John* was called (by way of eminency and distinction from the rest) *The Disciple whom Jesus Loved*. Now when we come to experience this, we shall know the meaning of that Scripture, where *Bone* is said to come (h) to *His Bone*: For (b) *Ezek.* as some Bones are locked one in another, and some 37. 7. Members grow more immediately one out of another, though all make up but one Organical Body: so some Spirits are nearer united in *Christ's* body than others, and stand closer joyned, and more intrinsically compacted, but all make up but one spiritual and mystical Body. And this we shall find to flow from the Harmony and agreement of Spirits and Natures, as they were signatored in the first moment of Existency: For Grace and the work of Regeneration do not destroy our Natural signatures, only rectifie them by that

Hea-

Heavenly Principle which reduceth all our Spirits into the highest perfection they are capable of, by their primary Model and Frame. Hence it appears that they are more Truly Brethren (even according to Natural Nature,) who thus agree, and correspond in their Essences, then they that are ordinarily called so, who are many times very contrary signatur'd: And the reason of this assertion is in that when our Natures come to their perfect rectitude and restauration by Union with God; this secret propension and harmonious closing with those that are like-essenced, remains; whereas from meer natural Relation, there nothing continues; though in those who are related, there may be this agreement too: But meer Relation is not the cause of it, but that secret Law of influence which God hath established to signature some one way, some another; some in much agreement and proportion; others more differing, tho' all representing something of that variety which is wrapt up in the Unity of the Eternal Nature. I could not but give an hint of this, because it may open somethings concerning Relations, which may lye dark to those who know not the deepest ground and Root of them. But I shall proceed to the further opening of those Enjoyments, which flow from Union with new Relations, which come now to be very dear, because the ground of their Relation is so pure and good, being (1) not of Man, or the Will of Man, but of God. Here we shall experience the happy effects of our pure Union, which produces that Divine Love, that none can know, but those that enjoy it: But this will be strongest, where there is most Harmony and Agreement in Spirits and Natures; because the Eternal Tincture works upon, and through every thing according to its Nature and Capacity: Hence we come to enjoy more from some, than

(1) Ioh. I.  
13.

than others; and some from us receive more than others: But that Brotherly-love and friendship, which now come to be renewed in Spirit, far transcend any enjoyments meerly Natural: And whatsoever we parted with, in dying to all Earthly affection and its Objects, we regain in the Resurrection of our Spirits, in this pure Love, which is not Affection but something above it, not consisting in sudden out-flowings and eruptions, but in a constant sweet inclination, and secret propension of the Spirit, to those which are one with it in the pure Life: And this good-willingness is so great, that from it the Soul could give <sup>(k)</sup> its Life (or if there were any <sup>(l)</sup> thing dearer <sup>(k)</sup> 1 Joh. 3. 16. than Life) for its Brother; and choose Sufferings, to <sup>(l)</sup> free others from them: In this state there will be a <sup>(l)</sup> Gal. 4. 15. sympathizing in Joy and Sorrow; and where the Union is eminently great, there may be some knowledge of each others Conditions, at a <sup>(m)</sup> distance, <sup>(m)</sup> Col. 2. 5. which comes from their being essenced in each others Spirits and Tinctures, which is the cause of this invisible Sympathy: And they that are in this near Union, feel a mutual in-dwelling in the pure Tincture and Life <sup>(n)</sup> of each other; and so, the further we come out of the animal Nature, the more universal <sup>(n)</sup> 2 Cor. 3. 2. we are, and nearer both to Heaven, and to one another in the Internal; and the fitter Instrumentally to convey the pure streams of the Heavenly Life to each other, which no external distance can hinder: For the Divine Tincture (being such a spiritual Virtue, as Christ imprinted into the Heart of the Disciples, with whom he talked after his Resurrection, making their hearts to burn within them,) is able to pierce through all distance, and reach those that are far absent; because it is not Corporeal, nor Subject to the Laws of place or time.

Now



Now this is known to some by Experience, who in absence enjoy such influences of Spirit, and secret Infusions of Spiritual Virtue from one another; that they cannot but value this Spiritual Communion, above all Enjoyments in the World; which compared to it, seem but like the basest Metal to the purest Gold.

*Then quit that wretched state, Immortal Soul,  
Where posson'd Ghosts in flesh together roul;  
And take thy flight into that Mount of Love,  
Where New-born Spirits in bright Bodies move,  
And sport themselves in that Eternal Joy,  
Which totally excludes Lusts base alloy.  
Lust's left below for those that flesh desire;  
Love dwells on High, Love fills the Heavenly Quire.*

*mythical*      *III*      *Death*  
C H A P. XI.

**T**HE Love which in this Spiritual Union, (before described) we come to enjoy, is unexpressibly refreshing; proving to be sweeter than the Honey or the Honey Comb, and continually raiseth the Soul to the true Fountain of it, who being the true cause of all pure Union, both preserves and increaseth it: But the Soul now having a View, and Experience of the Beauty and Sweetness of the Spirits of other Christians, and of the Excellency of that

that Love which may be enjoyed through them may (if it be not prevented by much self-denial and Watchfulness) suffer very much *Selfishness* to spring up in a new Dress; for here may arise *Spiritual Covetousness*, or a desire of engrossing Spirits to ones self. Here *Spiritual Pride* may also discover it self in desiring much esteem of such: Envy likewise may start up against those we fear may draw them from us, or enjoy more Love from them than our selves: and so all other *Selfish Affections* may here crowd in, in a refined dress: And as these *Spiritual Evils* may flow from the sight of the Excellency and Suitableness of the Spirits of other Christians; so also they may break in upon us from large and Eminent Gifts of the Spirit, 2 Cor. 12. 7. For we seeing the Amiability and Worth of these may come immoderately to desire them; may fear to have them Eclipsed; may reflect too much upon our selves in the enjoying of them; may look too much after Eminency in the use of them; and (in a word) may take too much Complacency in the pleasant fruition of them; even to an hindrance of our looking up to the Fountain, as all in all: If then the Soul be here entangled (as it is hard totally to escape) it must fly to the (p) Cross, and lay the Ax to the Root of the Tree of Self, that so it may be hewn down and cast into the Fire: And it must pray for the Sword of Power, to circumcise and cut off this refined *Selfishness*, as it did the grosser part: And to take away this Propriety, and Self-ownership of all Spirits, Gifts and Graces. Here we must come to offer up the very Good it self, (as (p) Abraham did Isaac) to God the Fountain and Bestower. Here we must dye to the Covering of any Spirit, Grace, Vision, Revelation, Rapture, or sensible Comfort. Here we must come to be nothing

703 I (1)  
28. 01

1114 (1)  
3. 2

(n) Ezek.  
16. 15.

(p) Gal.  
6. 14.

(r) Gen.  
22. 2

(1) 1 Cor.  
12. 25, 26.

(2) Phil.  
3. 8.

in all these; to enjoy them as though we enjoyed them not, and not to reflect upon our selves on any account; to rejoice to see others (1) flourish in the Riches of these; and to have far more Light, Wisdom, Comfort and Honour, than our selves; to be willing when we are rich in Gifts (and esteem of the Saints) (2) to part with them, if God so please, and to hang so loose from all things below God, as that nothing may the least hinder our Conformity to the Death of Christ, or our rising again in the pure Life of Love and Innocency. And truly when we have known the Glory of these Spiritual Objects, and have been rich in possessing them, we may find it exceeding difficult wholly to give up, and to own no Propriety of Will in them, becoming nothing in the greatest Union of Spirits, fruition of Gifts and Spiritual Honour; keeping a sweet innocent Spirit free from Selfishness in all these. Now the Reason of the difficulty in being wholly freed from Self here, is the Excellency of the Objects, and the Sweetness of their Enjoyments. For their Nature and Effects being very suitable to the Soul, they have the stronger Influence upon it, to close with them in too much delight and adherency: Whence it may be more difficult, totally to give them up, than it was to leave outward gross things, which could not be so pleasing to the nature of the Soul. And though some (who think they have passed far in the New Birth) never experienced this; and may therefore look upon it as a thing not much to be regarded, yet let all such know that the Reason may be in that they never yet passed clear out of the Spirit of the World; nor overcame their Animal Nature by a Compleat Circumcision and Renunciation; and so were not capable to receive any extraordinary Enjoyments

ments of Visions, Revelations, In-speakings, Prophecies, Unions of Spirits; and being not come into the Inward Wilderness, where the Soul is fitted for such things, and where these Spiritual Temptations arise to try it: Whereas being in the outward Sensitive (Spirit) and detained in Flesh and Blood, as Israel in Egypt, the inward spiritual Faculties of Sensation lie lock'd up and can have no knowledge of those Spiritual Operations and Enjoyments. But they that are come so far in the Work of the New-birth, as to be acquainted with, and to live to these things, must of necessity dye to them, and come to be (a) Nothing in them, giving up all to God, and forsaking the Propriety of their own Wills. Now this is a parting with our own Lives, and the giving up the Ghost of refined selfishness, which strikes at the Root of Sin and Evil, and brings us to the Death of the Cross, in Conformity to the Example of our Saviour's Progress, who was Crucified betwixt two Thieves, One of which was lost, tho' the other went with him into Paradise, which we in the Mystery likewise fulfil; for our Wills are Crucified betwixt the outward Animal Man, and the Inward Old Man, or sinful Nature; The first of which in the Resurrection, shall be received (after Purification) into Paradise; but the last, must be destroyed and swallowed up into the fire of Wrath.

(a) 2 Cor. 8. 10.

*The Soul which on the Cross thus freely gives*

*Becomes to God a pleasing Sacrifice,*

*Through that Eternal Spirit, and that Blood,*

*Which by meer Reason are not understood;*



Not by those Robbers, who Divines would be,

Though they have not the true Divinity.

## CHAP. XII

**A**fter this death upon the Mystical Cross, the Soul in Conformity to Christs progress, passeth through a state Analogous to that of Christs descent into Hell, being that Principle which stands as a smouldring Furnace before the Entrance of Paradise, into which none can pass, but those that are dead with Christ, and washed from the Pollutions of flesh and Spirit by the Blood of the Lamb: For whosoever retain the spots of *Guilt* will be kept back by Gods Wrath, which in this principle, burns like fire, *Ist. 30. 33.* This also is spread (at least potentially as to its Root) through the whole World, yet invisible to the outward Eye. In this the Dragon and all Evil Angels and Spirits are, for *Jud. Epist. ver. 6.* The Lord reserves the fallen Angels in everlasting Chains under Darkness, or as *2 Pet. 2. 4.* hath cast them into Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment. Now though the fallen Angels are every where tempting the Saints, yet they are always in the Chains of this invisible Darkness, which could not be if this were not every where in this World. Whence, *Ephes. 6. 12.* it is called, *the Darkness of this World:* of which the chief Devils are the *Keepers* or Worldly Rulers. And although evil Spirits receive some Refreshment by mixing with the Souls of Men, which are clothed with the Animal sensitive Nature, and live in the Spirit of the World! yet they are still in Chains under



der this Darkness, as in their proper Center. And although it is said, *Luke 8. 31.* That the Devils, whose name was Legion, besought Christ, (after they were cast out of the Man) that he would not command them to go out into the Deep, as though the Deep or bottomless Pit, had been at a distance from them: Yet the meaning is, that they might not wholly go out of the Spirit of the World, and out of Union with it, deeper into the Center of Darkness and Wrath; for in Union either with Men or Beasts, who live in the Spirit of the World, they receive some mitigation of their Torment, which they have not, when they are naked and unclothed in the Abyss: Therefore their going into the Abyss from union with the Spirits of Men or Beasts, is not as we depart from one Room into another (which are disjoyned by outward distance) but a sinking deeper from the Circumference toward the Center, from the outward to the inward, which we call the *Dark World*, and *Hell*; which (according to the sight and experience of some deep mystical Men) is made up of Spiritual *Sulphur*, *Mercury*, and *Salt*, not united and harmonized in sweet proportion, for then they would be Paradise; but as in discord and disproportion working in contrary Motions, through the absence of that pure *Balsamick Oil*, which flowing from the heart of God, makes Paradise so delightful. Now as all things in this visible World are compounded of these three Material principles, *Sulphur*, *Mercury* and *Salt*, so are the Invisible Worlds, in their spiritual nature, from whence the Visible World proceeded, and in which it is erected; for (*Heb. 7. 3.*) The things which are seen were made (*quæ sunt visibiles*) not of things that do appear, but consequently out of things invisible, as the *Vulgar Latin* hath it, *ex invisibilibus visibilia fiunt*, and to the same sense is the *Syriack* Versions.

But

But to proceed, the dark World (*Rev.* 9. 2.) is called the Abyſs or Bottomleſs Pit; and whoſoever go down into this Sea, ſee Gods Wonders in the Deep, *Pſal.* 107. 24. for there is the great *Leviathan*, the crooked Serpent, the Dragon, *Iſa.* 27. 1. Out of whoſe mouth

(a) I deny not but ſome great Sea-Monſter is (in the Letter) here deſcribed, but that the Devil is here alſo alluded to, and intended, is not only my Judgment, but of many of the Ancients, as appears clear by *ver.* 34. which is a Key to the Reſt.

*Job.* 41. 19, 20, 21.) go burning Lamps, and ſparks of fire leap out: Out of his Noſtrils goeth Smoak, as out of a ſeething Cauldron: His breath kindleth Coals, and a flame goeth out of his Mouth, *v.* 31. He maketh the Deep to boil like a Pot of Ointment. 34. He beholdeth all high things: He is a King over all the Children of Pride, which are the Principalities, Powers and ſpiritual Wickedneſſes of this

Dark World; Many of which in their Dark Bodies bear the forms of terrible Beaſts, *Rev.* 9. 3. 17. Into this Region, Chriſt deſcended after his giving up of the Ghoſt upon the Croſs; for this is a diſtinct Article of the Ancient Creed and agrees with *Acts* 2. 27. *Thou wilt not leave my Soul in Hell*, which was Prophetically ſpoken by the *Pſalmiſt*, of Chriſt's deſcending into Hell, and of his Redemption from it; and *Ephes.* 4. 9. 'tis ſaid, that before he aſcended, he deſcended into the lower parts of the Earth, which cannot be meant of his outward Body, becauſe that lay in, or near the ſuperficies of the Earth: or as in *Mat.* 12. 40. into the Heart of the Earth: Where there is a parallel made betwixt *Jonas* and Chriſt, the Type, and the Antitype, which cannot well correſpond except Chriſt deſcended into the Sphere of the inward *Spiritual Leviathan*, (as *Jonas* into the belly of the outward;) from whence (in Type of Chriſt) he ſaid, *Jonas* 2. 2. *Out of the Belly of Hell cryed I, and thou heardeſt my Voice*. Now Hell or the Dark World, may

may be called the heart of the Earth, 1. In allusion to that large Sphere or Lake of Fire, which according to *Des Cartes* and some learned Hermetick Philosophers, is seated in and about the Center of the Earth. 2dly. In that according to the eternal Gradation of Beings and Principles, it may be said to be within, in the middle or Center of it; the Earth and all Terrestrial Matter being more outward, in the Circumference. And though Hell is called *τὸ αἰὼν τὸ τοῦ θανάτου* (*Mat. 8. 12.*) The utter or more outward darkness, yet that's spoken in relation to Paradise, and the Eternal World, not in reference to the Earth and this World. Now Christ having passed through this Principle into Paradise, draws us all after him, according to that Promise; *When I am lifted up on the Cross, I will draw all Men unto me.* Now this is no other way, than that he went through himself; for there is but one way into everlasting Life, and the Kingdom of Glory; and that very narrow too, according to Christs words, *Strait is the Gate and narrow, or afflicted, is the way that leads into Life, and few there be that find it:* Even they only who deny themselves and take up their Crosses, and follow him, who is the Way, not only through this World, but even through Death and Hell also; for, though in conformity to his pattern, we come to be cast into Hell, which (*Mat. 13. 30.*) is called the Furnace of Fire, (typed forth by *Nebuchadnezzars* fiery Furnace, into which the three Children were cast :) yet the Son of God walks there with us, keeping us from that Torment and Pain, which the damned undergo; and making us (with him) to triumph over Principalities and Powers, and to conquer them by the Blood of the everlasting Covenant; which quenching the fire of wrath, raiseth the Spirits of the Obedient

out

out of this dark grave, into the joys of Paradise. But we must know that in our Progress we may many times be cast into Terror and Anguish; Yea feel Hell awakened in us, and afterwards be delivered by some influence of Christs Spirit, and infusions of his Love, and yet be short of this Resurrection, and of passing through Hell as Conquerors, which can never be till we descend thither without Guilt, in Child-like Innocency, with the Candle of the Lord in our hands, which is the Pillar of Fire which alone can lead us through this Night, into the Day of Paradise. To which State whoever attain, cannot but sing thus, in the joy of their Spirits.

*In Morning Stars, ye Sons of Light,*

*Rejoice with Jubilation:*

(a) Job.  
38. 7.

*As (a) once ye did when that first Night*

*Was scatter'd by Creation.*

*Behold the Prince of Night is thrown*

*Into his proper Place:*

*And he thus cast the Dragon down,*

*Has (b) raised me by his Grace.*

(b) Ezek.  
37. 12, 13.

*And now I stand above this Grave,*

*Where Wrath entomb'd is:*

*And wait, that rich Crown to receive,*

*Which will be perfect Bliss*

C H A P.

C. H. A. P. XIII.

**B**Y this time the Soul experienceth the happy state of being freed from the principle of Selfness, in returning to God from the Spirit of the World, and sees the real progress it hath made from the Outward through the Inward Dark World, into the Internal Paradise; where *Adam* lived before his Fall, and where Christ conversed, betwixt the time of his Resurrection and Ascention. In this spiritual Region the Curse is not manifest, there being a perpetual Spring. Here are the Idea's of all visible bodies, in much Beauty and appearing lustre. Here are those bright Clouds, which overshadowed Christ on the Mount, and when he was received up into Heaven; in which he will descend (a) when he comes again to judge the Earth. Now the Soul having attained to the state of this Angelical Garden, knows what it is to turn and become as a (a) Child, and to attain a secret and quiet Life of Innocency and pure Love, free from those Passions and Evil Affections it had formerly groaned under. And here it experienceth what it is to be born of (f) Water and the Spirit, as a necessary qualification to do the will of God: And sees its Conception in the Womb of Wisdom (which is our new Mother) who here distills the Milk of the Eternal Word, (from the Eternal World) to feed and nourish the Soul; whether it now Travels as fixing its sight upon that pure River of Water of Life, clear as Chrystal, (g) proceeding out of the Throne of God, and of the Lamb. But now likewise the Soul lives the life of Spiritual Vegetation, and grows like a Willow by the Water-Courses, or (b) a Lilly in the Garden of the Lord, be-

G

ing

(a) Rev. 1.

(a) 1 Pet.

(f) Joh. 3.

(g) Rev. 22.

(b) Hos. 14.



ing continually refreshed with the Dews of the Eternal Heavens, and quickened by the Beams of the Sun of Righteousness, and cherished with the enlivening gales of the Holy Spirit. All that are in this state are like the harmless flowers in a fruitful Garden, springing from the same ground, yet differing in Colour, Virtue, Smell, and growth, according to their several Natures, and times of Planting; yet all serving to express the Power, Love, and Wisdom of their Creator, without any Strife or Contention for Eminency Place or Esteem, being all satisfied with what God affords them, and their different Capacities fit them for. O what a sweet Harmony is here! What a beautiful consent in expressing the goodness of the great Creator of all things! How far are Spirits here from envying the different Beauties and Ornaments one of another? How sweetly do they incline to mutual love and agreement? as being the Branches of one pure Root, as enjoying the same kind of nourishment, and receiving Life from the same quickening Spirit? How is all Wrath and Contention here forgot? How amiable do Spirits now begin to grow in the Eyes of Christ, by their innocent Childishness? And truly in this dispensation, we come to be clothed with humility, wrapped up in meekness; expressing nothing but the blessed Effects of Heaven upon Earth; here we are full of Love-meltings towards Christ, who baptizeth us in the soft Water of Spiritual Meekness; which overspreads the Soul, not suffering any of the fire of Passion to bring up. In this state the Soul is very watchful over every motion, in the outward and inward Man, fearing to step down again into Nature, where before it had so much Trouble and Bitterness, whereas now it is in a sweet pleasant Rest, lying upon the Bed of Innocency, solacing its Self in the sweet

(1) 1 Cor.  
12, 13.

(1) Heb. 12  
15.

(m)

+ pursuing  
no Self  
each trusts  
in the other  
Self.

both of the  
Self-compassion  
and sweet  
Child, who  
loved us long  
before God  
took him  
away, but  
this healing  
is every day.

(m) Embraces of its Saviour, who now begins to show himself very clearly, and to afford almost continual Refreshments: In a word, this is a life of Stillness, Silence, and Spiritual Simplicity; in which the Soul turning its Eyes from Nature, looks directly forward to (n) Eternity; and strongly breaths after its arrival there. And here we come to know the Work of the fifth day in our New Creation, answering the fifth of those seven Spirits, which are the Eyes of the Lamb of God, Rev. 5. 6.

*If Harmony doth in this Fifth arise,*

What will it be, when thou dost Sabbatize,

In that last day, where all variety

*Concenters in a perfect Unity!*

Then stand thou fast, poor Soul, and keep thy ground.

*Till with Eternal Love thou shalt be Crown'd*

Take heed of Lust which (o) unlock'd Adams Eyes.

*And Cast him to the Earth from Paradise*

## CHAPTER XIV.

**W**hen the Soul is arrived to this Baptisme of Meeknes and innocent Love, and hath experienced the comfortable distillations of the Heavenly dew to its very great profit and growth, it comes to be much confirmed and established in this principle, and finds the effects of its present station to be very blessed, in comparison of what it was, when it stood in the fire of awakened Nature. And now seems as one

+ I am not this hollow fine & sweet person with cutting  
compliments of thy thick divine, robust love.

that hath passed through a hot fiery Region into a moderate cool Air, where gentle gales of Wind breath upon it, and refreshing dews entertain it, and cooling (p) waters are afforded to take away the sense of Thirst. And now it perceives the happiness of those who have made their way by death thorough irregular and discording Nature, into that Spiritual state where there is Joy, Peace, (q) Rest and Harmony.

(q) Heb. 4. This condition then brings with it a greater Death (r) to the World and all Worldly things, a total disrelishing of all things corrupt and impure though more refined, and so as it is deadened to the World and Selfishness, it (s) lives the more to God and all Goodness, and finds its Will more strongly drawn to Christ and

(s) 1 Pet. 4. 2. Eternity. 8 And this dispensation into which the Soul now enters, is a state of much (t) life and Quickning, and of much pleasing Enjoyment from the Objects of the internal Senses renewed and restored by the Spirit of God: for here the (u) internal Faculties of Spiritual Sensation are more opened, and give a greater enjoyment of the first Angelical (w) Life which was in Paradise: And we attain the Use and Restauration of these Faculties, through our growth in Regeneration, and as a privilege purchased for us by Christ: So that all Saints shall partake of them, either Here or in Heaven, according as their Attainments are. In this state our Internal (x) Eye is more unlocked to behold the Paradisical World with those Luminous Objects and Inhabitants that are in it: Here we see such bright Clouds as the Disciples (Math. 17. 5.) saw on the Mount and at Christs Ascension when he was taken up into Heaven (Acts 1. 9.) In which he will likewise descend again Math. 24. 30. Here also we see the Angels of God ascending and descending, as Jacob at Beethel, Gen. 28. 12. In this state also our inward Ear is

(x) 2 Cor. 5. 17. sweetly

(y) 1 Pet. 4. 2. sweetly

(z) 1 Pet. 4. 2. sweetly

(a) 1 Pet. 4. 2. sweetly

(b) 1 Pet. 4. 2. sweetly

sweetly entertained with Angelical Harmony, hearing the sweet (y) Harpers upon Mount Zion, and the (y) Rev. 14. 2. Voices of those that sing the Song of Moses and the Lamb, and of those that cry Hallelujah! Hallelujah! Rev. 19. 1, 3, 4, 6. with many other voices out of the Eternal

World, Rev. 4. 1. Moreover our internal Feeling is almost continually entertained with the strong Contractions of the (z) Word of Life, which sometimes discover themselves by thrilling Motions throughout the whole Man; but most commonly by strong Infusions of the pure burning tincture of Jesus (Luk. 24. 32.) into the Heart. 8 In this state likewise we oft

Smell the hot perfumes (a) of Paradise, and are pierced through with most delightful Odours, which infuse themselves into the Tincture of the heart; and create Delight, and give a plain feeling and sense of the presence of Paradise, and that invisible light World where there is no Curse nor Corruption. And in a word,

here we feed upon the Heavenly Manna, Angels food, which is living bread, that quickens, enlivens, and corroborates the Soul; and we oft taste very sweet Dews diffusing themselves with much pleasure into that internal Sense of taste, which lies within the Organ of the Tongue. Thus all the Spiritual Faculties of Sensation are in this dispensation more opened, and more freely entertained with their peculiar Objects. But yet we are not to rest in these Enjoyments, nor to go to build Tabernacles with them, but to look forward and to press after perfect Union with the Divine Nature in the Eternal World, where is our true Sabbath of Rest, in the Vision of God, and perfect fruition of his Love for ever, 1 Thes. 4. 17. Heb. 4. 9.

and now we are to look forward to the Sabbath of Rest, in the Vision of God, and perfect fruition of his Love for ever, 1 Thes. 4. 17. Heb. 4. 9.

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The



*The Pleasures which in this State we enjoy,*

*Are only known to those that do Obey;*

*For Souls that do Imbibe sins poison here,*

*Have neither Eyes to see nor Ears to hear*

*Those sacred Objects of Divine Sensation,*

*Which are the Pleasures of the new Creation.*

*Mans lapsed Senses and Reason know them not;*

*They are the Little Childrens Sacred Lot.*

### CHAP. XV.

**B**Y this time the Soul begins to draw near the Eternal World, in its fixed station and habitual Enjoyment, lying under the showers of Love, which descend from the heart of God and the bosom of *Sophia*. Here the blessed Tincture of Jesus coming so powerfully, as though it streamed from his glorified Humanity, flows into the Soul like a River of Oil mixed with fire, which affords that unutterable Delight, which cannot be conceived by those that know it not experimentally. Here Christ saith, Drink, yea, drink abundantly, O beloved, and fill large Cups of Love, Heavenly Love to power into the Soul; so that it sometimes comes to be (b) sick of Love, not knowing how to carry its self through the abundant showers that fall upon



upon it. For Christ many times toucheth the Soul with a piercing Beam of Love, which by this, is suddenly drawn to a quick return; and this gives freer passage for a new Impression, which more exciting the Powers of the Soul to a new Embrace, opens the way more for the King of Glory to enter with that power and unutterable force of Divine Love, that the Soul becomes filled, swallowed up, and transported into a kind of Rapture, not being able to express those Pleasures, Gusts, Embraces, Love-Extasies, which then are piercing thorough it; nor sufficient Praises and Hallelujahs to the great King of Saints, who bestows such Royal tokens of Love upon it. And as in this state there is such Holy Commerce in pure Love betwixt God and the Soul, so there is betwixt the Soul and (b) other Saints, who cannot but wonderfully own and love one another, and delight in that likeness of God, which they see in each other, and bless him for those living Powers of Grace and Love that are communicated in the Worship of God, by which they exceedingly refresh each others Spirits. (Now this mutual love chiefly flows from a (d) fight and felle of Oneness, which exceedingly enforceth this great closing and outflowing of Spirit to delight, comfort, and refresh one another. And here is that strength of Love that we could give our (e) lives for the Brethren, and endure much Affliction to free them from sufferings: (Here we bear one anothers Burdens, and so fulfil the Royal Law of Love;) for we can keep nothing as our own; but what we heartily communicate and make our Brethren partakers of, because they are part of our selves. Here we come to practice that heavenly Law, of loving our Neighbours as our Selves, and of doing Gods Will on Earth as it is done in Heaven; for which end Man and the visible World were

*I speak the  
My Beloved  
Love, & the  
Grace which  
of Love.*

*of Love  
of Love*

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of Love*

were brought forth. (For the breaking forth of sin and wrath, was not according to Gods most pure and holy Will,) which is good, and tends to Salvation and Blessing, and the keeping of his Creatures in that primitive Harmony, in which they came out of Gods hands as fitted to glorifie him through mutual Love, and regular Obedience.) And this is the end of Christs Coming into the World of Mans Nature, even to restore it from the Discord of Sin and Wrath, to the Harmony of pure Love and Righteousness; therefore is a happy state to have attained this Habit of Love before described, which will not terminate within the Sphere of our Neighbours and Brethren, but in some measure flow out to all; causing us to breath after, endeavour, and (f) pray for their Change: for it is the Nature of true Love to communicate it felt and to delight in propagating its own heavenly Image, that so many may come to partake of Bliss and Happiness through it: And in this Enjoyment, if we find any that know and posses but little, yet thirst much after God, O how will our hearts burn within us! How ready shall we be to employ our Talents for their good, and to discover that Way which leads through Nature into the Kingdom of the Love? What labour and pains could we take to be instrumental in changing, and quickning them, and in bringing them through the Cross to our own state of Happiness; so that this Dispensation abounds much in Love, both to God and our Neighbour, fitting the Soul for Ascension into Eternity, there to see and know with Satisfaction and Delight, those Wonders which the holy Angels and glorified Saints are continually viewing with Joy and Admiration.

Blest

*Blest is that Soul which is arrived here,  
Where quickning Love casts out dejecting Fear;  
And gives that sweet Composure to the Mind,  
That it lies passive to that Holy Wind,  
Which blowing from the highest Paradise,  
Invites the Soul to come and Sabbatise.  
In that bright day, where the Arch-Angels sing  
Sweet Hallelujahs to our Christ their King.*

C H A P. XVI.

*Being the Conclusion to the Rest.*

**T**HE Soul being brought thus far in the Heart-Work by the Power of Jesus, through the practice of the Cross, in Self-denial and Resignation, lives in habitual springings up of the Love in the Centre of it's Spirit, where the work is near finished, the Will being constantly drawn toward the Heart of God in the Chariot of Love. And in this State the Soul is completely fitted for Ascension, and the opening of the Eternal World, which is part of the Head-work; for in that the spiritual Eye is seated, which is capable to see and know the wonders of Eternity. And though some in a rapture may be taken up into that World long before the work in their Hearts, Wills, and Affections is finished; yet such must afterward through the work in Nature, of rectifying all their Properties, and of bringing their Wills into

H

Death, *which is  
how to have no  
evil of this  
world, the body*

*These are the heavenly love be known, of his will his Father.*

Death, and pure Resignation, that so they may be fitted for the Birth of the Love; whence its clear that this State of Regeneration, attained in the Will through the Death, is far more considerable, and nearer Perfection than the highest Rapture without such a foregoing work; and the Ascension after this work of Regeneration in the Heart, is more weighty, and more tending to Perfection, than any Rapture of Transportation before, can be; because by such a Work, the Will is wrought up into a constant Union with Christ, which by Ascension, is more confirmed and established, the Heart through that, being more raised above all mortal corruptible Objects, and more reduced into a passive silent waiting for the Opening of the

Eternal Temple, whence the infallible Voice proceeds, and where the great High-Priest sparkles with the most bright Beams of divine Glory. But the manner of the Souls Ascending from the Internal to the Eternal World, is very remarkable and wonderful. It cannot of its self move one degree upward; That same hand of power which carried it downward, to see the Wonders of God in the Depths, must carry it upward to see his Wonders in the high places above. So that in this the Soul is merely passive; The Spirit of Christ being the Agent, which descending with an overshadowing Vertue upon it, wraps it up swiftly, and in a strong force (by which the Souls Acts are for a while suspended) translates it, as it were, in a straight Line from the Inward, toward the Inmost. In this Translation or Ascension, what Wonders are seen and felt, I shall not particularly express: But in general, this I must declare, That there is an unutterable Power transfusing the Soul in this Ascent, which first comes into the Womb of the Invisible Worlds (out of which they issue) in which it finds an Universal Silence or Stillness;

(b) John  
15. 5.

(c) 2 Cor.  
12.

Light

(d) White ruse of wisdom



Sickness, and above which, it discovers a great Glory, *after solemn*  
 inhabited by glorified Spirits, who there live in per-*& Holy still*  
 petual Harmony and Joy, singing Hallelujahs to the *rejoice, which*  
 Lamb of God; and continually waiting upon the *the soul to*  
 Infalible Voice proceeding from the Throne of God. *this I know*  
 To be taken into this, is a further degree of Ascen-  
 sion, being the second Mansion in the Eternal World; *where groups*  
 where (k) Myriads of Angels attend those Commands, *(k) Rev. 5. 11. and 7. 11.*  
 which come out of the Most holy place, which is the  
 last and highest Mansion in that World, answering  
 to Love, as the second to Life, and the first to Light, *let it render*  
 corresponding with the threefold manifestation of Fa-  
 ther, Son, and Holy Ghost. But to speak much of  
 the two last, requires greater Experience than yet *the soul to*  
 I have enjoyed. Neither is it expedient to describe *the 2. Mansion*  
 the first, nor those Wonders which are in it, *the 3. Mansion*  
 in regard of that Blindness and general Enmity *the 4. Mansion*  
 which is in Mens hearts against the deep My-  
 steries of God in Invisible Nature. But after As-  
 cension into the first, the Soul becomes so much indu-  
 ed with the sense and apprehension of those Spiritual  
 Mysteries it was there acquainted with; and hath  
 such a clear View of the outward World, and of the  
 Misery that most there lye in, that it cannot but weep  
 over the greatest part of Men, as Christ did over Je-  
 rusalem, as seeing them exceeding Ignorant of Eterni-  
 ty, and so of their own Everlasting happiness; and in-  
 volved in the Spirit of the outward World, where the  
 Prince of the World holds them Captive, and makes  
 them Enemies to the Kingdom of Love, in which  
 there is no Enmity, Covetousness, Lust nor Deceit, *2. B.*  
 nor any such things as those are, which in the World  
 are most courted and admired. After this also, the Soul  
 begins to discover the Evil Properties and Habits of  
 Mens Spirits, very much portrayed in their Faces, dis-



covering in their very Aspects and Signatures, those Bestial and devillish Passions by which they are swayed and captivated within, so that the Eye many times affects the Heart with grief, in viewing the sad Estate of Souls estranged from the Life of Innocency and pure Virginity, and imprisoned in the dark Chains of Corrupt flesh and blood. Here likewise the Soul is exceeding Passive, and much comprehended in deep abstract Silence, by which it much enjoys unutterable Pleasures and Gists from the inward ground of Eternity, having much sense of the nearness of that Kingdom where the Angelical Thrones sing Hallelujahs, and sport themselves in the Innocent delights of their Eternal Spheres and Luminous Mansions. And as the Soul passeth from the first Mansion towards the second and third, Jesus (*m*) of Nazareth (in his glorified Humanity) begins to give great demonstrations of his Presence; and to visit the inward Man with frequent and very great impressions; so that it cannot doubt but that he is sometimes personally present, infusing the Tincture of his glorified Body into the Heart, which is sweeter than Honey, and burns like Oil and fire mixed together. And truly this Dispensation is exceeding comfortable and very weighty; for the discovery of Christs presence sometimes swallows up the Soul into unspeakable Joy, being transfused with the breath of his Mouth which is most Odoriferous; and quickened by the touch of his Body, which is most Delightful; and pierced through with the Sound of his Voice, which is most harmonious and powerful; causing the Soul deeply to admire the Grace of God, and to cry out with Thomas, my Lord, and my God. In this dispensation Christ shows very powerfully the necessity of his Mediation, as God-Man; and that whatever we receive is through him, who standing in the deepest Union with the

blood of the Lamb

the Father, conveys all Light, Life and Love from himself, into us, who at the time of the Restitution of all things, <sup>will</sup> again Breathe the Holy Ghost on his chosen <sup>Vessels</sup>, of which those in the Primitive time received but the first Fruits. He also reveals in this state how the Mystery of Iniquity (even the Spirit of Anti-Christ) works in most Sects of Christians; carrying them either to deny or flight the great Mystery of his Mediator Office: Or by misconceptions, to cry up his Blood and Merits, to the prejudice of Mortification, Self-denial, and the Imitating of his most Innocent Life, as our Pattern to walk by in this World. Moreover in this Dispensation, the Soul enjoys very great Openings of Eternity in the Heart, which are different from Openings in the Head, where the inward Senses of hearing and seeing are resident; for whatever in a Divine Sight (Eternity opening in the Head) we clearly and distinctly view and behold the same (in a Heart-opening) we really feel and handle in a Spiritual way; for in it we come experimentally to know and perceive the Motions and Administring Influences of Angels, the Vertue and Efficacy of Christs universal and particular Body: The Harmony, Love, and Enjoyments of the Spirits of Just Men made Perfect; with much of the Glory and Majesty of that Kingdom prepared for us, from the beginning of the World, into which none can enter, but those who have forsaken all for Christ, and have devoted themselves of all the Vestments of Corruption, and have put on the Robe of Innocency, which is the Garment of true Virginity, in which they will not be ashamed to stand before the Son of Man, in his Kingdom.

Then

Then be ye wise Immortal Sparks of Fire,  
 And strive to get you Garments of pure Light;  
 In which you may from mortal Dregs retire  
 Into that Glory, where's no Spot of Night.

O do but weigh how swiftly Time goes by,  
 And how all Earthly Pleasures rise and fall;  
 As soon as they a Being have, they die,  
 And nothing can their hasty Joy recall.

But when the outward Garment is withdrawn,  
 Eternity presents its constant Face,  
 In which all Actions clearly will be shown,  
 Which ever have been wrought in Times short Race.

But such alone can there possessed be  
 Of Happiness, that have been born again:  
 Others will feel the Pangs of Misery,  
 Who in their Wills Corruption still retain.

Then die to Sin, while on the Earth you live;  
 So after Death, true Life you shall receive.

A Brief

A Brief

ESSAYS

IN VERSE,

Upon the 13th. Chapter of Corinthians  
the First.

1. **T**HO' I with Eloquence should vested be  
Above the Pitch of mean Humanity;

So as in Tongues with Angels for to Vie,

Yet all is Nothing without *Charity* :

Like Sounding Brass, or the (a) loud Cymbals Noise,

Without true Life, I should but form a Voice.

(a) The Greek  
words imports  
rather a loud  
sounding, than  
a tinkling  
Cymbal.

2. And tho' I have the Gift of Prophecy,

And hidden Wisdom be unvail'd to me;

So that in Knowledge equal I become

To the great Soul of Mighty *Salomon* :

Yea, tho' by Faith vast Hills I could remove,

Yet all is nothing without perfect Love.

3. Tho' all my Goods on the Poor I bestow,

And so great Zeal for my Religion show,

As to consent my Flesh in Flames should burn,

Rather than from my Dear Opinion turn :

Yet thence no Profit to my Soul can rise,

Except to Love, it's self's a Sacrifice.

4. **T**his

4. This Love by its true Characters may be  
Distinguish'd from pretended Charity;  
It perseveres in Patience, and is kind,  
Then when to try it, all things seem combin'd.  
Envy's black Tincture it did never know,  
Nor Ostentation in its great Deeds show.  
'Tis not inflated, but will kiss the Dust,  
To help those Souls, which in its Goodness trust.

5. Comely to all it Self it doth express,  
Through Condescension seeking for to bless.  
No Self-Love ever did its Actions stain,  
It stoops to suffer, to make others Reign.  
No (h) bitterness did ever in it rise  
From the worst Actings of its Enemies;  
But still it thinks the Best, is not severe  
Sin to impute, but rather all would clear.

(h) The Greek  
imports, 'tis  
never provok-  
ed into high  
Passion, or  
bitterness.

6. All Falshood and Injustice distant are,  
As from it's Joys, so from it's spotless Sphere:  
But Truth in Heart, Word, Works, are it's delight;  
A pleasing Object to a Virgin sight.

(c) In the Eng-  
lish, it beareth  
all things; but  
according to  
the Greek it  
may be better  
rendered, It co-  
vers or hides  
all Things:  
Else the last  
words of the  
Verse & these  
import the  
very same.

7. It (c) covers all that Malice would reveal;  
It pardons, and would fain all Breaches heal.  
It doth believe all that may Crimes excuse,  
Except meer Evidence makes it refuse.  
And tho' things at the present appear bad,  
It hopes at length they will be better made.  
Thus it endureth all things, waits to see,  
Through the long Patience, a full Victory.

8. Which Love will gain; for it can never die,  
But must out-last the Gift of Prophecy;

Yea,



Yea, and of Languages, for they must cease,  
And give way to (d) United Blessedness:  
When all our Twilight Knowledge will expire  
In the Bright Beams of it's Eternal Fire.

(d) The Division of Tongues divided and scattered Mankind.

9. Knowledge and Prophecy are but in Part,  
10 But Love's that Effence which must fill the Heart;  
By that imperfect Gifts absorpt must be,  
But that ends well that dies in Charity.

11. Children like Children reason, think and speak,  
Their Intellectual Actings are but Weak;  
But when to Manly Age we do arrive,  
No longer then in Childish things we live.  
So when our Hopes in Love consummate are,  
Imperfect Lights and Gifts will disappear.

12. For little here but Images we see,  
And Pictures of Essential Verity;  
Eternal Truths in Riddles do appear,  
Much is obscure, but very little clear.  
Yet when the perfect Love we shall possess,  
With Intuition Heaven will us Bless:  
Then Face to Face we shall that Beauty see,  
By which Angelick Hosts astonish'd be.  
Then shall we know, as we of him are known,  
By Rays of Intellect and pure Sensation.

13. Therefore when Faith, Hope, Love, we do  
compare,  
Love hath the Palm; this Love the Crown doth  
wear.  
The Evidence of things not seen Faith is,  
And Hope our Anchor till we come to Bliss;

I

But

## The Way to the Sabbath of Rest.

But then they both expire, and both resign  
To Love the First-born of the Sacred Trine;  
Without which Heaven could not Heaven be,  
Neither a Place of Rest, nor Unity.  
'Tis this that links Eternity to Time,  
And makes the Heavens with our Earth to chime.  
'Tis this that knits Eternal Souls in one,  
And binds the Angels in Conjunction.  
'Tis this that draws down the Almighty Powers  
To over-shadow us in Golden Show'rs,  
That to our Hearts might more enriched be  
With the abundant Fruits of Charity.

And thus we see the path of Love  
Which leads us to the Sabbath of Rest  
Which is the end of all our strife  
And the beginning of our bliss  
Which is the path of Love  
Which leads us to the Sabbath of Rest  
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And thus we see the path of Love  
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